

JEHAD
AND
THE BRITISH GOVERNMENT

With a Supplement and an Appendix

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P R E F A C E.

The work of which the following pages offer a translation is a pamphlet in Urdu on the illegality of *Jehād* as at present understood. It should not, however, be imagined that it is the author's first work on the subject. Since he has taken up the pen as a writer he has dealt with this subject in almost every work that he has given to the public. These works, written in Arabic, Urdu, Persian and English, extend over a period of twenty years, and their circulation has not been limited to India but they have also been widely spread in all the Muslim countries. A list of these with reference to the pages on which the subjects of the illegality of *Jehād* and of the support of the Government measures are contained, is given at the end in the form of an appendix.

A few words as to the tone of these works which has often been objected to on the ground of harshness would not be out of place. As the leader of Muslims the author has had to refute the objections of the hostile faiths. These have, with rare exceptions if any, been couched in the most scurrilous and abusive language which has often excited the Muslim public and led them to appeal to executive authority. A refuter of hostile attacks of this nature is compelled to resort to a little harshness of language, partly to lessen the force of the attack and partly to curb the excited passions of the community which is made the subject of the attack. If the author has ever resorted to harsh language against Christianity, it is only in refutation of the contumelious attacks of the Christian Missionaries who instead of showing any beauty or excellence of their own faith, cast aspersions upon Islām and speak of its Prophet and Book in the most contemptuous and scurrilous terms. Such writings have stirred the Muslim blood again and again and had not the author afforded an exit to the excited passions of the community by using a little harshness in his refutations, the result would have been dangerous to the peace of the society. Thus he adopted a very wise measure, which, though to a superficial observer it may appear as objectionable, was resorted to in good faith to avert a great evil and proved beneficial in the end. That the author adopted this measure in good faith and in the interests of the public as well as the Government and not to injure the feelings of any sect, is

evident from the proposals which he has again and again submitted to the Government to bring religious controversies within bounds of moderation and thus to bring about peace and harmony among the adherents of hostile faiths. Religious controversies are unavoidable so long as the freedom of religion exists but the author has frequently called the attention of the Government to put a stop to the vulgar manner in which controversies are conducted. Even in this pamphlet a wise measure has been suggested, *viz.*, that the Government should prohibit the leaders of different religions from attacking the faiths of their opponents, the freedom of religion being at the same time allowed to them by giving them full liberty to set forth the beauties and excellences of the faiths they profess. The measure is no doubt calculated to uproot the evil that now attends religious controversies without putting any undue restraint on religious liberty. The Government has had enough of experience that hostile attacks have always been productive of harm. Within the sphere of its laws it finds itself unable to take any action on the complaint of the party injured, there being no provision of law under which it can afford any relief. The result is that seeds of discontent are sown in the minds of those who are dissatisfied with its decision and the policy of the freedom of religion is taken in another light. If the policy suggested by the author of this pamphlet is adopted temporarily at least, it would not only remedy the evil but also bring about union and harmony among nations that have hitherto lived on terms of animosity. In any case the proposal deserves due consideration at the hands of the authorities.

QADIAN ;

MUHAMMAD ALI, PLEADER.

15th June 1900.

Gurdaspur.

In the name of Allah, the most Merciful
and the most Compassionate.

Praised be God and may He pour His choicest
blessings on His noble Prophet.

THE BRITISH GOVERNMENT AND JEHAD.

THE true significance of the doctrine of *Jehad* is such a subtle point and its solution surrounded with so many difficulties that its misconception has led to deplorable mistakes in our own day as well as in the Middle Ages. It must be acknowledged, although with a sense of shame, that the sad consequences of this misapprehension have given our enemies an opportunity to cast a slur on the pure and beautiful face of the holy faith of Islam which is the very image of the law of nature and a manifestation of the glory of the Living God.

It should be borne in mind that the word *Jehád* (جهاد) is derived from *Juhd* (جهد) meaning to try hard and it has been applied metaphorically to religious wars. The Sanskrit word *Yuddh* (युद्ध) meaning war seems to be a corruption of the same word. Arabic being the mother of all languages, most foreign words can be traced to an Arabic origin and there is no doubt that the Sanskrit word *Yuddh* (युद्ध) is *Juhd* (جهد) or *Jehád* (جهاد) in a modified form, *Y* having taken the place of *J* in the altered form of the word.

Let us now consider what *Jehad* is and what were the circumstances which called for this measure in Islam. Every body knows that at its birth Islam had to contend with peculiarly adverse circumstances and all sects and tribes were up in arms against the new-born faith. Hatred and ill-will, as a rule, springs up in the hearts of all nations against the followers of a prophet or reformer who is raised by God for the reformation of the world as soon as the converts to his opinion form into a righteous, efficient and progressive sect. The *Ulamá* and the *Sajjádá-nashíns* (i.e. the clergy and the monks) in all religious systems have special cause for grudge against a reformer, for he is looked upon as an intruder whose presence lowers their position in the eyes of the laity and effects a diminution in their religious earnings. On finding the new claimant to be the source of all intellectual, moral and spiritual

excellences, the disciples fall away one by one from their old masters, and thus the circle of their admirers is narrowed day by day. The more prudent and clear-sighted among the public soon begin to see that they ill deserve the respect and reverence in which they were but lately held on account of their learning, piety and righteousness, and that the high-sounding titles of Najm-ul-Ummat (star of the nation), Shams-ul-Ummat (sun of the nation), Shaikh-ul-Masháikh (the most venerated), &c., no more become their names which have lost all inward glory. All sensible persons, therefore, turn their backs upon them, for they know it full well that to follow in their footsteps any more would result in the loss of faith. This sect of *Ulamá* being in fact unsound and almost devoid of the light of truth has always viewed the apostles of God with a jealous eye, for the presence of the latter exposes their superficial learning. Their malignity against the righteous is based upon the low motives of satisfying gross passions and their persecutions and outrages against them have their root in the gratification of their own desires. They often feel that they have brought down the wrath of the Lord upon themselves by doing mischief to His apostle. The deeds perpetrated by them to carry out their evil designs tell them of the guilty state of their minds, but the violent storm of jealousy fans the fire of their enmity and maddens them to furious rage.

These were the causes which not only made the Jews, Christians and Idolaters of Arabia turn a deaf ear to the preaching of Islam but also made them its bitterest foes. They united all their efforts to stamp out every trace of the new religion from the face of the earth. The little band of the early Muslims met with the cruellest treatment at the hands of their opponents whose superiority in numbers, wealth and position puffed them up with vanity, and they expected soon to see an end of the new faith. They could not bear the tender heavenly plant of Islam taking its root and acquiring strength before their eyes, and did all they could to cut it up root and branch. They left no stone unturned to make short work of those pious lives and spared no method of persecution. They feared that if once Islam gained a footing in their midst, it would ultimately bring ruin and disaster upon them and their creeds. This idea so terrified them that they gave vent to it in the form of the most horrible and cruel deeds. Their inhuman persecutions were carried on unintermittingly for a period of no less than thirteen years. Many new converts were tortured to death. Many righteous persons, the flowers of humanity, were ruthlessly butchered and cut into pieces by those savage tyrants. Fatherless children and helpless women were murdered in cold blood in streets. Still the Muslims were commanded to suffer patiently and forbear retaliation. Calmly they faced these hardships and admirably obeyed the commandments of their Lord. Streets flowed with their blood but they uttered not a cry. They were slaughtered like sheep but they heaved not a sigh. Not only were the companions subjected to these shocking persecutions but the holy Prophet himself was often seriously wounded with stones, but constant as the Northern Star and steady as

time he bore all with an open heart and true love. On the other hand the patience and forbearance shown by the Muslims made their cruel persecutors the more arrogant and gave them hopes of soon striking the death knell of Islam. Long and painful were their sufferings but God who does not like that injustice and tyranny should outstep all limits, remembered His chosen people and His wrath was kindled against the wicked. He informed the persecuted in His holy words of the Quran that He had seen all their sufferings and was moved to compassion for them, that He gave them permission of self-defence and that the powerful Lord would not leave the unjust unpunished. This command was termed *Jehad* and it was given in the following words of the holy Quran

اذن للذين يقاتلون بانهم ظلموا وان الله على نصرهم لقدير الذين اخرجوا من
ديارهم بغير حق (Uzina lillazina yuqátalúna biannahum zulimú wa
inn-alláha a'lá nasr-i-him la-qadír, allazina ukhrijú min diyár-i-him
bi-gair-i-haqq.) "Permission is granted unto those against whom the unbelievers have taken up arms (that they may defend themselves), for they have been unjustly persecuted by them (i. e., the unbelievers) and have been turned out of their habitations injuriously, and God is certainly able to assist them." (Alquran, Chapter XXII). But this permission was granted under special circumstances and did not extend over the whole future of Islam. It was limited in point of duration and related to the days when converts to Islam were butchered more mercilessly than sheep. But it grieves us to note that after the lapse of the time of prophethood and early caliphate, serious mistakes prevailed on account of the misconception of the doctrine of *Jehad* which was originally based on the verse of the Quran quoted above, and to put innocent creatures of God to the edge of the sword was looked upon as a deed of righteousness.

A wonderful though sad coincidence may be noted here, viz., that the Muslims fell into an error respecting their fellow-beings and the Christians into one regarding their relations towards the Creator. The Christian religion made encroachments upon the sacred domains of the mighty and powerful God whose like is neither in earth nor in heaven by deifying a weak man, and the Muslims did violence to humanity by unjustly drawing the sword upon their fellow-beings under the guise of *Jehad*. Thus the Muslims took one road of violation and the Christians took the other. Unfortunately the majority of both nations look upon these infringements as equitable and each party regards the way it has chalked out for itself as the right road to heaven and all other ways as leading away from the goal. Although presumption towards the Creator is the worst of sins, yet it does not fall within the scope of our subject and we therefore refrain from making any remarks on the dangerous error into which the Christians have fallen. Our object here is to warn the Muslims of their breach of duty towards their fellow-beings.

It should be remembered that the doctrine of *Jehad* as it is understood and presented before the public by the Muslims is altogether un-

known to Islam. The way in which they explain it serves only to generate savage qualities in the ignorant masses and blot out all noble qualities of humanity. This has actually happened in our own time and it is beyond the shadow of a doubt that in all the inhuman murders committed by ignorant fanatics, who are totally unaware of the circumstances which forced the early Muslims to take up the sword, the real fault lies at the door of the Moulvies who privately inculcate doctrines resulting in such bloody deeds. When they are in the presence of the authorities they fawn upon them and prostrate themselves in salaaming them, but within their own circles they persistently preach *Jehad* as the duty of all Muslims and give this country the name of *Dār-ul-harb* (or the place of war). This belief in the doctrine of *Jehad* in a sense totally opposed to the Quran and Traditions is so deeply rooted in their hearts that they heap all evil names and abhorred epithets upon any body who refutes this belief, calling him an Anti-Christ and declaring him as deserving to be murdered. For these very reasons I have been subjected to such *Fatwas* for a long time. I have been pronounced by some Moulvies as a *Kāfir* and *Dajjāl*, and regardless even of the Penal laws of the Government they have published a *Fatwa* that I deserve to be murdered and that the taking away of my property and women by unlawful means is a deed of merit. The cause of this savage hatred towards me is not far to seek. The fact of my being the Promised Messiah and preaching against their doctrines of *Jehad* and blasting all their hopes of plunder and untold treasures of wealth by falsifying the coming of any bloody Mahdi or Messiah, has kindled the fire of their rage against me. But they should bear in mind that their conception of *Jehad* is simply absurd and its immediate consequence is that it deals a death-blow to all moral and social laws and lays the axe to the root of all kind-heartedness and fellow-feeling. They are mistaken in supposing that *Jehad* being allowed in the early days of Islam, cannot be prohibited afterwards. This reasoning falls to the ground in two ways. In the first place, our Prophet (peace be with him) did not take up the sword except against those who took the initiative in the matter and who, regardless of all ties of kinship and humanity, murdered holy and innocent men and helpless women and children so barbarously and with such tortures that the bare mention of them even now is sufficient to melt the hardest heart. In the second place, even supposing that *Jehad* in the sense in which these Moulvies take it was allowed in early Islam, the permission cannot be availed of now, for it is written that religious wars and *Jehad* with the sword shall come to an end on the appearance of the Promised Messiah. The Messiah, we are told, shall not take the sword in hand, nor shall he have recourse to any other earthly materials of war. Prayer shall be his only implement and resolution shall be his sword. He shall lay the foundation of peace so that the wolf and the lamb shall feed together. His time shall be the time of peace, good will and fellow-feeling. Alas! that these people cannot understand these simple truths. Thirteen hundred years ago, the words *يضع الحرب* (*Yaza'-ul-harb*) i. e., he will put an end to war, had been uttered by the

Prophet regarding the Promised Messiah. In these words he meant to convey that when the Messiah would appear he shall put an end to religious wars. The Quranic verse *حتى تضع الحرب أوزارها* (*hattā aza' ul harb-o auzár-a-há*) i. e., until war shall have laid down its arms, points to the same period and commands the Muslims not to indulge any more in religious wars when the Messiah makes his appearance. The Quran and the Bukhari which in authority is second only to the Quran, both support this view. Moulvies and learned sons of Islam! listen to my words; I tell you truly that the days of *Jehād* are gone. Do not disobey the holy Prophet of God. The Messiah, the Promised one, has come and he commands you to refrain from religious wars and shedding blood for the sake of religion. If still you do not abstain from such blood-thirsty deeds and hold your tongues from such preachings, you shall be deemed to have turned your backs upon Islam. He who accepts me not only keeps back from such preaching but regards it as a damnable doing which is sure to bring down the wrath of God.

We regret to remark here that as on one hand the ignorant Moulvies, ignorant of the real excellence of Islam, drawing a veil on the true significance of *Jehād*, teach the masses under this name the plunder and murder of innocent human beings, the Christian Missionaries, on the other, are to blame for a similar misrepresentation. The latter have published thousands of pamphlets and handbills in Urdu, Pushto and other languages and circulated them in different parts of India, the Punjab and the Frontier, to the effect that Islam was spread by the sword and that its first principle is murder. The consequence has been that the ignorant masses finding two witnesses for *Jehād*, viz., the Moulvies and the Christian Missionaries, became more wild in their savage excitement. I think it is of the utmost importance that the Government should prohibit these Missionaries from such dangerous fabrications which result in spreading rebellion and lead to a breach of peace in the country. It being impossible that the Muslims should give up their faith of Islam on account of these misstatements of the Missionaries, the evident consequence of it would be that such misrepresentations would bring back to their minds the almost forgotten doctrine of *Jehād*, and rouse them to wild agitation after they had fallen into a state of complete passiveness.

In brief, now that the Promised Messiah has made his appearance, it is the duty of every true Muslim to hold back from *Jehād*. Had I not come, the error would, to some extent, have been pardonable. But now that I have come and the promises of old have been fulfilled, those who take up the sword under the pretence of the support of religion, have no excuse for their conduct, and they shall be called to account before their Lord. Those who are keen-sighted and have an accurate knowledge of the Quran and Traditions know full well that the *Jehād* which the Moulvies teach is far from being the Islamic *Jehād*. These lawless movements, now so prevalent among the Muslims, are the result of an outburst of inordinate desire or a false hankering after Paradise.

I have already stated that our Prophet (peace be with him) did not take the initiative in the early Islamic wars. He suffered persecution at the hands of the unbelievers for a long time and showed extraordinary forbearance under these trials. His companions also trod in his footsteps and showed such fortitude and patience as they had been commanded to show, under the severest pains. They were trampled under feet and submitted with calmness. Their children were torn into pieces and they were tortured with fire and hot water, but they bore with patience and refrained from retaliation as if they were innocent children. One would in vain turn the pages of history to find a similar instance of forbearance and withdrawal from resistance notwithstanding power of revenge, and all this in obedience to the commandment of the Lord. The followers of no other prophet can stand a comparison in this respect with the companions of our Prophet. Where shall we seek for a people, who in spite of being a body possessing strength, energy, the power of retaliation and all the accomplishments of soldiership, bore with calmness the exquisite tortures and atrocities of a ferocious enemy? It should not be imagined that the forbearance shown by our Master and his companions in bearing these hardships was due to any weakness or cowardice. Nay, at the time of these persecutions the faithful companions of the Prophet possessed the same strong hand whose iron grip was after the permission of *Jehad* so severely felt by their enemies. Not seldom did a thousand of the Muslims put to flight a hundred thousand warriors of the enemy. These feats of strength sufficiently indicate that the forbearance shown by the Muslims in Mecca was not the result of any languor or want of courage, but that in obedience to the Lord's mandate they offered themselves to be slaughtered like sheep. The tranquility, the calmness of mind and the self-control shown here is unparalleled in the history of any other prophet and the lives of his followers. Whenever we are told of the forbearance of any of the early sages, the attendant circumstances at once lead us to suspect that the real cause of the patience was to all probability nothing but cowardice and want of means for retaliation. But the fact that a body of strong and stout men well versed in the arts of war, should be thus tormented, its innocent children mercilessly butchered and its members put to the rack and that, with all these excesses on the part of the enemy, it should still refrain from doing any evil in return, is without a parallel in the history of the world. The admirable quality of manly courage and fortitude shown by our Prophet and his companions for the long period of thirteen years in which they had to face severe hardships at every step, is undoubtedly unique; and if any one doubts this statement, let him produce any similar instance from the history of the past great men.

It is also worth remembering that when persecuted, the Prophet did not exercise his own judgment to devise some plan of deliverance but repeatedly advised his companions to show forbearance. If ever a proposal was made for resistance it was rejected on the ground that the Divine command was for patience. Thus did they submit themselves

to every sort of violence until permission for self-defence and retaliation came from heaven. Ransack the pages of history, dive deep into the lives of all eminent men, and produce if possible another such instance of forbearance and fortitude from among the followers of Moses or the apostles of Jesus.

In short the people must be extremely short-sighted and unfortunate who, with a model of such unsurpassed moral excellence, self-control and total avoidance from every sort of mischief before their eyes, should be led astray to savage deeds by ignorant and selfish leaders. The Moulvies (God have mercy on them!) have duped the ignorant masses into the belief that such heinous deeds, so totally opposed to justice, mercy and other noble and manly qualities, are the key to paradise. Can it be justified by any law, human or divine, that we should blow out the brains of a person who quite unaware of the attack is going on his business and whom we have seen perhaps for the first time. If this is piety, the wild beasts of the forest are far superior to mankind in righteousness. Alas! those saintly and seraphic souls are no more beings of this world, who, when they at Mecca received the command of God to forbear all resistance though they should be cut down to pieces, became harmless as doves, and resigned themselves to God's will, as if they were weaklings or innocent children deprived of all strength. Some of them were put to death in violent ways. The legs of the victim were tied fast to two camels which were made to run in opposite directions and thus the poor creature was torn into pieces in an instant. But the Muslims of our day and the Moulvies especially have shut their eyes to these painful stories of persecution and now they think that the whole world is their prey. The Moulvies may be likened to a hunter who steals along in a forest in pursuit of the deer and no sooner he finds the animal within reach than he fires at it. To brotherly love and kind-heartedness they are quite strangers, and to take away the life of an innocent human being is with them true Islam (submission to God's will). There are not those among them who like the companions of the Prophet can submit to injuries and persecutions. Can it be a Divine command that we should shoot dead or put to the sword an innocent person unknown to us and even unaware of our purpose? Can such faith have a Divine origin as teaches its adherents the murder of faultless human beings quite ignorant of its doctrines and excellences and then regards these inhuman deeds as leading to paradise? What a shameful and ignominious deed that we should shed the blood of a guiltless being who is neither at enmity with us, nor is he known to us and who is perhaps at the time buying something for his children at a merchant's, or is engaged in some other business of his own! With one cursed stroke we have changed a cheerful scene into a sorrowful one, screams of joy into wails of woe, and merry children into orphans with tears in their eyes. What verse of the Quran or tradition of the Prophet inculcates this horrible doctrine? Is there a Moulvie in the length and breadth of the country who can answer this question? Fanatics have heard the name of *Jihad* and under this pre-

tence they gratify sensual desires or led by delusion perpetrate bloody deeds.

I have already stated at length that Islam did not take the sword in hand in the time of our Prophet in obedience to the command of God until many a convert being deprived of life by the unbelievers was consigned to the grave and Muslim blood was spilt like water. At length the jealousy of God came into motion and those who had committed excesses with the sword were punished likewise. God is gracious, compassionate and forbearing but withal He is jealous for His righteous servants. I am at a loss to understand what reason do the Muslims assign for the murder of innocent human beings when they themselves are not put to death or even persecuted for the sake of religion. Why do not their Moulvies keep them within bounds and restrain them from such ignominious deeds as bring disgrace upon Islam? How peaceful and blessed is the rule under which we live! Many of those who have seen the days of the Sikh rule—more properly the Sikh anarchy—must be still alive and they can compare the state of Islam and the Muslims under the Sikhs with their present state. In the time of the Sikhs a necessary ceremony in Islamic worship, *viz.*, the call to prayers, was regarded as a heinous offence, and any one who called aloud for prayers was sure to fall a victim to Sikh daggers and spears. Is it not time to offer thanks to the Almighty who delivered us from the hands of the Sikh tyrants and brought us under the shelter of the peaceful British rule? Casting a glance over the oppressions of the Sikhs when Islam was trampled under feet, one is convinced that Islam in the Punjab was granted a new lease of life on the advent of the British. As benefits should be rewarded by doing good in return, we should not depreciate this blessing of God which has been granted to us after long years of prayers in lieu of the Sikh Government.

Here I take the opportunity to address my followers in particular who believe in me as the Promised Messiah and enjoin upon them that they should always refrain from all virulent habits. I have been sent as the Promised Messiah and come in the spirit of Jesus Christ, therefore I warn you to avoid mischief and to show sympathy to mankind as best as you can. Purge your hearts of hostility and malice that you may become angels. Impure and abominable is the faith that does not teach the sympathy of mankind, and foul is the path which is full of sensual passions. But you who have answered my call, should keep aloof from such paths. Consider for a moment what the aim of religion is. Is it the outrage to humanity? Certainly not; the object of religion is the attainment of a life of purity to be led in God alone. That object has never been attained nor can it be attained by any one unless godly qualities predominate in him. Show mercy to God's creatures that mercy may be shown to you. Attend to my words for I show you a path which if you walk in, your light shall eclipse all other lights. That is the Lord's path and to walk in it you must give up base animosities and envy, be a true well-wisher of mankind, forsake all carnal passions and desires and make your connection with God as pure as possible. Thus

being purified of all earthly drosses, you shall show signs to the world, your prayers shall be accepted and angels shall descend from the heavens for your help. But you can not reach the goal in a day; press onwards and you are sure to attain it. Look at the washerman, he fomented the dirty clothes in the oven until the heat of the fire separates the filth from the clothes. Then he rises early in the morning and reaches the river side. He wets the clothes in water, then strikes them on the board and gives them blow after blow until the dross which had become a part and parcel of the clothes, begins to be severed from them, partly owing to the heat of the fire and partly to the blows of the washerman, and the clothes are as clean as when newly made. The purity of the soul upon which salvation depends must be attained in the same way. Thus the holy Quran says: *قَدْ أَفْلَحَ مَنْ زَكَّىٰهَا* (*qad aflaha man zakkáhá*) i.e. "he is happy who hath purged his soul of all uncleanness." Listen to me for I have come to deliver to you the command of God that *Jehad* with the sword is now at an end but the real *Jehad* yet remains and much must still be done for the purification of the soul. I do not speak these words of myself but such is the Will of God. Consider the words *يُضَعُّ الْحَرْبَ* spoken of the Promised Messiah in the *Sahih Bukhari* i. e., the Messiah shall put an end to religious war I, therefore, give the word that those who follow me should withhold themselves from such deeds. Let them cleanse their hearts of all moral defilement and advance in fellow-feeling and sympathy for the oppressed.

They should exert themselves to spread peace over the earth, for thus would they propagate their faith. In what manner shall this glorious reformation be brought about is no matter of wonder. As Almighty God has caused the elements and other things of this world to render a service to the physical necessities of humanity through the agency of modern scientific inventions and without the instrumentality of the known sources, and as He has made the train run faster than the horse, so shall He now employ the angels of heaven for the spiritual necessities of mankind to the exclusion of all human intervention. Magnificent heavenly signs shall appear and the brilliancy of the light that shall shine upon the earth, shall brighten many a dull eye. Then shall the men of this world come to know that they had fallen into hopeless errors by setting up with God men and other things. Wait patiently, for God is more jealous of His unity than you, and pray day and night that you may not be counted among those who disobey God's commands. Listen to me, O seekers after truth! these are the days which had been promised of old and the hour is not far when you will see every word fulfilled. As you have seen the lantern of a light-house which casts its light far and wide and the flash of lightning which appears on one side of the sky and in the twinkling of an eye reaches the other, even so shall it happen in these days. The powerful Lord of heavens, to fulfil His word given of old that the Mission of Messiah shall spread in the world with the swiftness of lightning and shall illumine distant corners like the powerful light of a light-house, has brought into existence various materials on earth. Railways, telegraph, steamers, post offices

and so many other convenient mediums of communication and travel are means to the same end. All these things have been created in this age that the prophetic words might be fulfilled that Messiah's invitation shall illumine the corners of the world with the rapidity of lightning. The same reality underlies the Minaret of Messiah spoken of in the traditions of our holy Prophet, viz., that the light to which Messiah shall invite and the word which he shall speak to the people, shall resemble the light kindled and the words uttered on the top of a high minaret which reach distant places in an instant. Thus it had been prophesied that the mission of Messiah shall fly on the wings of the wind and therefore all the easy mediums of communication and travel, telegraph, post-offices, railways, steamers, &c., are a sign of Messiah's arrival foretold by many eminent prophets. The Quran also refers to it and says *وإذ قال العشار عطلت* (*wa iz-alishár u'ttilat*) "when the camels shall be neglected," i.e. the Promised Messiah.* shall come and offer Islam to the whole world when the use of camels shall be dispensed with. In other words, some such new mode of carriage shall come into existence that camels shall no longer be needed for this purpose. The holy tradition contains similar words and referring to this period says: — *يترك القاص فلا يسعى عليها* i.e., the camel shall be neglected and so they shall no more be employed to ride on. This was the sign by which the time of Messiah was to be distinguished from the times of other prophets. Offer thanks to God that on heaven preparations are being made for spreading light and the earth is shining with the blessings it has yielded. Conveniences which your fathers had never witnessed, have been brought to your doors. The world is transformed and a new leaf has been turned over in its history. Fruits out of season may be had at any time of the year. Six months' journey may be travelled over in a few days. News from places thousands of miles distant can be had in hours. Machines are ready for facility in every sort of business. One may travel by railway as conveniently as if sitting at ease in an orchard. Has not a thorough change swept over the face of the earth? And since a marvellous revolution has taken place on the earth's surface, Almighty God has willed that the heavens (i.e. spiritual phenomena) should also undergo a miraculous transformation. Both these extraordinary changes are signs of Messiah's time and reference to them is contained in one of my revelations published in my work "*The Barahin-i-Ahmadiyyah*" twenty years since. The revelation is in the following words:— *ان السموات والارض كانتا فافتاقتا* *inn-assamáwáti wal-arz-a kánatá ratqan fafataqnáhumá.* It means that the heavens and the earth were solid masses and their merits were concealed from man's

* I have expressly stated in various places that the Promised Messiah is not the Israelite prophet, Jesus Christ, but one who shall come in his spirit and after his manner. In the Old Testament our Prophet has been spoken of as the like of Moses and it was therefore necessary that like the Messiah that came for the revival of Moses' religion, a Messiah should have appeared for the revival of the Muslim faith.

eye ; we unfastened both these packages in Messiah's time and brought to light their best virtues*.

It should also be noted that as I have stated above *in extenso*, the practice now so current among the Muslims by which homicide is committed under the mask of *Jehad*, simply on the ground of a difference in faith is not the Islamic *Jehad*. On the other hand, it is diametrically opposed to the command of the Lord and His Apostle and is a violation of the Law. Yet notwithstanding its plain contradiction to the Islamic principles, it is so inveterate that to attempt to eradicate it is to swim against the stream. One may easily guess that the followers of this opinion would breathe revenge against any one who might undertake the suppression of the evil and he stands the probable chance of falling the first victim to their fanatic rage. One method, however, seems to me to be more effective than any other. His Highness the Amir of Cabul who exercises over the Afghan tribes an influence unparalleled in the history of his predecessors, should convene a meeting of the learned *Mullas* of his country to discuss the doctrine of *Jehad* and through them warn the ignorant masses of the errors into which they have fallen. His Highness should also get pamphlets written in Pushto by the Moulvies of this country and have them circulated on the frontier. These steps shall no doubt be conducive to great good and the savage excitement produced by the preachings of the ignorant *Mullas* shall gradually lessen. Indeed what greater misfortune can befall the subjects of the Amir if His Highness is not inclined to bring about such an important reformation. The result of this omission shall be that the government which shuts its eyes to such dangerous *fatwas* of the *Mullas* and does not take any action against them, shall ultimately find itself plunged into a sea of troubles. For, it should be borne in mind that our *Mullas* and *Moulvies* declare a person or sect as *Kafir* on very minute and secondary points of difference in matters of faith, and all their *fatwas* of *Jehad* &c., have the same force against the supposed *kafirs* as against the real unbelievers. The Amir is not, therefore, quite out of the meshes of the snares of *Mullas* but like others he is exposed to the danger of being declared a *kafir* on the slightest disagreement with their doctrines and have the *fatwa* of *Jehad* enforced against him as against the non-Muslims. There is no doubt, then, that people who have the sole right of declaring any body a believer or unbeliever and of writing the *fatwa* of *Jehad* against him, are fraught with danger to the peace of the society and His Highness the Amir cannot keep his head above water. These are the people who are the source of rebellion under every government. The masses are mere puppets in their hands whom they lead by the nose and may incite to rebellion in an instant. It would be conferring a boon on

* No one can deny that the solid mass of earth has been cloven asunder in such a manner that numerous discoveries in science and in the properties of natural objects and countless inventions of machines and engines have come into existence. Why should then the solid mass of heavens remain impenetrable? Regarding this the ancient prophets had prophesied that even women and children shall receive the inspiration of God and that that shall be the Messiah's time.

humanity if the masses are freed from their control and the real significance of the doctrine of *Jehad* is explained to them with mildness. Islam does not teach the Muslims to lead lives of robbers and dacoits and gratify their base desires under the pretence of *Jehad*. Moreover as *Jehad* in Islam is unlawful except under the orders of a ruler and this fact is known to every body, it is feared that people who do not go deep into the matter may accuse the Amir of being at the bottom of all the murders committed under the pretence of *Jehad*. It is therefore incumbent upon His Highness the Amir to use his utmost endeavour to put a stop to such *fatwas* of *Jehad*. The measure would not only make it as clear as the sun at noonday that the Amir had no hand, direct or indirect, in those *fatwas* or murders, but for this virtuous deed he would also be entitled to reward from Heaven; for, it must be admitted that of our duties towards mankind none is more commendable than liberating the innocent and oppressed from the cruel attacks of the oppressors. Moreover, as the perpetrators of such deeds and the so-called *ghazis* are mostly Afghans who live in considerable numbers in the Amir's territories, His Highness has got a most fitting opportunity of leaving behind him in the annals of his reign a glorious deed that shall hand down his name to posterity. If the Amir takes pains to eradicate from among the Afghans these savage habits which reflect disgrace upon Islam, it will be for his own good. If not, the time of the Promised Messiah has come, and Almighty God will bring into existence such circumstances that peace, justice and good-will shall reign in earth in place of the oppression and injustice of which it was hitherto full. Blessed are the rulers and monarchs who share in bringing about this glorious reformation.

In the end I beg particularly to invite the attention of the Government to certain measures. I know that our Government is wise and far-sighted, but at the same time I regard it as my bounden duty to bring into its notice any measure which, in my opinion, is adapted to promote the welfare of the Government and the public. So far as I can think it is a plain matter of fact and beyond all dispute that the savage habits met with in the frontier Afghans and the murder of innocent human beings which we hear of every now and then, is due to two causes as I have already stated.

Firstly, the *Moulvies* by whom it is regarded as a doctrine of their faith that the murder of non-Muslims, especially of Christians, entitles the murderer to glorious reward and opens the door to those immortal blessings which cannot be attained by prayers, pilgrimage, alms or any other deed of virtue. Such sermons are preached secretly day and night by the *Moulvies* to the mobs who are not much above savages. The result is that the last remnants of mercy in them are consumed and like the wild beasts of the forest they destroy human life in such terrible ways that make one tremble all over. Although such *Moulvies* are met with in large numbers on the Frontier and within the Afghan territories, yet to my knowledge, the Punjab and India are not quite free from

the pestilence. If the Government has arrived at the conclusion that the *Moulvies* of India are not given to such ideas, the result undoubtedly requires to be revised. For, a large majority of the *Moulvies* regard it as an essential point of their belief in the faith of Islam that the Mahdi shall appear to cause general slaughter among the heathen and especially the Christians. This is regarded by them as the greatest *Jehad* and it is vain to expect that they should reform their ideas about *Jehad* in the wrong sense so long as they expect the appearance of a reformer who without preaching his own faith shall commit a wholesale murder of mankind. For, why should not an act be meritorious if committed by individuals when the same is regarded as the most glorious and noble deed of the great reformer, the Promised Mahdi. So long, therefore, as these *Moulvies* do not renounce their own belief in the appearance of a bloody Mahdi, they cannot preach against the doctrine of *Jehad*. True it is that many fanatic *Mullas* who sit and preach in mosques to the ignorant masses still cling to these base ideas. Had such opinions been based on the holy Word of God they would to some extent have been justifiable, for one may be excused in strict matters of faith. But the fact is that as, on the one hand, the holders of these opinions are wanting in gratitude and guilty of secret hatred towards this Government, they are, on the other, disobedient to the commands of God; for, as I have stated above at full length, the holy Quran condemns the action of those who shed guiltless blood, and he who holds any doctrine against the tenets of the Quran turns his back upon Islam.

(2) No less than the *Moulvies* are the Christian missionaries to be blamed for the bloody deeds committed under the guise of *ghazi-ism*. They laid undue stress on the point that *Jehad* is obligatory in Islam and that the murder of the followers of other creeds is for the Muslims a meritorious deed. They reminded the frontier tribes of the doctrine of *Jehad* who were perhaps to a great extent unaware of it before. In support of this view I may state that so long as the missionaries did not circulate their malicious writings and pamphlets among these people, fanatic murders were very little heard of. On the other hand, when the Sikh rule came to an end and the British set foot on the soil, the pleasure of the Muslim public knew no bounds and the Frontier tribes shared in these rejoicings. About the same time Revd. Pfender wrote his *Mizán-ul-Haq* in 1849 and circulated it throughout India, the Punjab and the Frontier districts. In this ill-advised work he not only spoke of Islam and the Prophet in the most abusive and contemptuous terms but also gave out to the world that in Islam the murder of non-Muslims was not only lawful but meritorious. This misstatement excited the frontier savages, who were quite ignorant of their own faith, to action and made them certain that the murder of unbelievers was really a deed of merit in Islam. I have considered the matter carefully and think it beyond all question that the frantic murders on the frontier and the headstrong enmity of that people are due to the writings in which the Christian missionaries

outstepped all limits in the harshness of their language and the frequent mention of *Jehad*. The wide circulation of the *Mizán-ul-Haq* had a poisonous effect which at last compelled the Government to enact The Fanatic Act No. XXIII of 1867 to put a stop to *ghazi-ism*. The law was passed for six frontier tribes and it was expected that the rigour of the law shall strike an awe into the hearts of the people and thus fanatic murders shall come to an end. But unfortunately for the Government and the country, the harsh and contumelious writings of Revd. Imâd-ud-Din and others of his stamp published soon after dealt a serious blow to the peace of the society, and similar writings given to the public from time to time by other Christian missionaries sowed the seed of enmity in hearts that had hitherto lived on terms of love and sympathy. Thus did they become a stumbling-block in the way of the Government measures. Here the Government adopted another wise and admirable policy, *i. e.*, it did not put any restraint upon the Muslims in refuting the Christian attacks. Harsh words were thus to some extent used by Muslim refuters and bore witness to the non-interfering policy of the Government. In this way excitement which was sure to cause disturbance was suppressed by the even-handed justice dealt by the Government to both parties.

Thus, on the one hand, we acknowledge with great regret that the *Mullas* of Islam, following a wrong principle, taught the ignorant frontier people to imbrue their hands in the blood of their benefactors, the respectable officers of the Government, and cause embarrassment to it. But, on the other hand, we are equally sorry for the conduct of the European *Mullas*—I mean the Christian missionaries—who with their uncalled for harsh and inaccurate writings excited the ignorant masses, and by frequently calling their attention to the doctrine of *Jehad* by way of objection at last made them firm in the belief that in Islam *Jehad* was the shortest road to paradise. Had their objections been based on good wishes, they ought to have compared the religious wars of our Prophet with those of Moses and Joshua and held their tongues on being convinced of the injustice of objecting to Islamic *Jehad*. Even supposing that the *Moulvies* first kindled the fire of this agitation, justice compels us to remark that the Christian missionaries have, with their scurrilous writings which have frequently given the Muslims occasion of complaint to executive authority, largely contributed to fan that fire into a flame.

For the solution of these difficulties, the best plan, so far as I see, is that adopted by the Turkish Government. That plan may at present be resorted to on trial only for several years. Acting upon it the followers of different creeds should be strictly forbidden to speak of any other religion, directly or indirectly, in writings or in speeches. Every one should, however, be at liberty to set forth the beauties of his own faith. In this way new seed of hostility shall not be sown and old enmities shall sink into oblivion and thus the way shall be prepared for peace and fellow-feeling. When the savage population

of the Frontier comes to know of the mutual sympathy and kind-heartedness between divided nations, they shall also come under their influence and sympathise with the Christians as a Muslim does with his Muslim brother. Another effective plan by which the evil can be remedied is as follows. The *Moulvies* of the Punjab and India if they are really opposed to the doctrine of *Jehad*, should write pamphlets on the subject and get them translated into Pushto and circulated amongst the Frontier tribes. Such writings shall undoubtedly have a very wholesome effect. But there is one very important condition, *viz.*, in practically adopting this plan, the work should be done with a sincere and zealous heart and not with hypocrisy. And peace be upon those who follow the right path.

QADIAN ;

22nd May 1900.

MIRZA GHULAM AHMAD,

The Promised Messiah.

SUPPLEMENT.

The true signification of my claim to the titles
of *Isa Masih* (Jesus Christ) and *Muhammad Mahdi*

AND

A request to His Excellency the Viceroy
and Governor-General of India.

Although I have already explained in my works that my claim to the names of *Isa Masih* and *Muhammad Mahdi* does not rest upon the assumption that I am actually the Prophet Jesus, peace be with him, and that I am also in fact the Prophet *Muhammad Mustafa*, may peace and the blessings of God be upon him, yet those who have not examined my works closely may not understand the nature of my claim. They may think that I put forward this claim in the light of the transmigration of souls and that I assert that as a matter of fact the souls of these two eminent Prophets have passed into me. But any one who thinks so, labours under a misconception. The fact is that there is an old prophecy to the effect that there shall prevail two sorts of iniquities in the last ages, one with regard to the creatures' rights and the other in relation to the Creator's authority. As to the former, it had been foretold that the violation of the rights of men shall consist in the effusion of human blood under the pretence of *jehad* so much so that the murder of an innocent human being shall be looked upon as entitling the perpetrator to glorious reward, and that various other injuries to men shall be done under the cloak of piety. There is no question that the prediction related to these very days, and speaking honestly and with justice no one can deny that the greatest iniquities are committed in our own day with utter disregard to the rights of fellow-beings or the sufferings of humanity, a notable instance of which is to be seen in the savage frontier tribes who shed the blood of the officials of a Government that protects their own lives and properties or at least the lives and properties of their co-religionists and brethren. Have they forgotten so soon the days of the Sikhs when swords were whetted to punish a call to prayers. What is the fault of the British Government for which its respectable officers are thus mercilessly butchered every other day? With its advent into the Punjab it brought to us religious liberty, and the days are past when even a scarcely audible call to prayers was punished with severe tortures. Rend the air now with shouts of *Allah-o-Akbar* from the tops of high minarets and say your prayers in assemblies in the mosques, for there is none to interfere with you in the lawful exercise of your religion. Under the Sikhs the Muslims led the wretched lives of slaves but the British Government has brought back to them their lost glory and protected

their lives, properties and honor. It has, moreover, cleared the way and furnished materials for the opening of Islamic libraries. Are not these the blessings of the British rule? Even the tombs of the Muslim saints did not escape the destructive hands of the Sikhs and the event of Sirhind must still be fresh in the memories of many. But the British Government offers the same protection to the resting-places of our dead as to the living. Words are not sufficient to describe the peace and security we enjoy under this rule which is far from being partial in religious matters. It does not interfere with a person who as a Muslim says his prayers, gives alms or makes a pilgrimage to Mecca in the performance of his religious exercise, or directed by heaven and inspired by God announces that he is the reformer of his time, a saint, an elect of God, the Messiah or the Mahdi. It calls to account only such seditious spirits as are themselves given to traitorous and rebellious ideas. For all the obligations and blessings which the Government has bestowed upon us, the reward it receives at the hands of our Muslim brethren is startling. Officials who are day and night engaged in serving the cause of the public and dealing out fair justice to them are cruelly assassinated without any fault on their part. The conduct of the Muslims and *Moulvies* of India cannot be justified on the ground that such treacherous deeds are perpetrated by the frontier tribes and that they have clean hands in the matter. There is a fault in that conduct, which, whether admitted or rejected by the authorities, I must state. Whereas the eagerness for *Ghazi-ism* of the frontier barbarous tribes has quite turned into mania, the zeal of the *Moulvies* for true sympathy for the Government and its officials has languished into mere apathy and indifference. If the *Moulvies* are well-wishers of the Government and feel true sympathy for it, why do they not publish a *fatwa* against *Jehad* and circulate it in the frontier tribes and thus deal a death-blow to the only circumstance which lends a religious colouring to these deeds and gives them hopes of going straight into Paradise as soon as their earthly career is ended. One can hardly reconcile the pretensions of such *Moulvies* to true obedience to the Government with the absence of any valuable service from their pens or tongues. But the truth is that we have tried to represent their conduct in the most favourable light. Many of them still cling to ideas which are far more objectionable than what has been stated above and we only pray God to reform their hearts.

In short the Muslims are guilty of grave injustice. We have only remarked on their behaviour towards their benign rulers and from it one may easily guess their treatment towards other people. Almighty God saw this iniquity from on high and to correct it sent one in the spirit and after the manner of Jesus Christ. He called him Messiah in the same manner as we transfer the name of a person to his image in clear water or a mirror. The teachings which I inculcate, viz., to love our enemies and to do good to mankind in general, are the very doctrines on which the eminent prophet Jesus Christ laid special stress.

In our own times most Muslims, far from loving their enemies, return the goodness of their benefactors by shedding their guiltless blood under the shameful pretence of religion. Was it not necessary that some one should have been raised by God, who should have received inspiration from heaven and come in the spirit and character of Jesus Christ to deliver the message of peace? Did not this age stand in need of a person who should be the incarnation of Jesus Christ? Doubtless it did, for millions of Muslims on the face of the earth have addicted themselves to manslaughter under the guise of *Jehad*. Nay, further than this, they cannot live with unfeigned loyalty and true submission under the shelter of a benign Government, nor can they achieve the highest degree of true sympathy and purge their hearts of hypocrisy and double-dealing. The world therefore badly needed a reformer who should be an incarnation of Jesus Christ. I am that incarnation; I resemble Jesus Christ spiritually and come in his spirit and after his manner.

The second kind of iniquity to which reference has been made above and which is in violation of the Creator's authority, consists in the Christian belief about the Creator which has exceeded all bounds. That Jesus Christ is an eminent prophet of God is without a shadow of doubt; that he is the beloved and chosen one of God, the light of the world, the sun of guidance, and a favourite of God, having access to His throne is beyond all question; and the millions of people who bear true love to him, follow his teachings and regulate their conduct by the directions he gave, shall no doubt be delivered from hell; but, notwithstanding all this, to take him actually for Almighty God is a serious blunder and a blasphemy. The beloved ones of God have a deep connection with Him and with this in view if they ever speak of themselves as the children of God or say that it is God who speaks within them and that it is He whose glory is manifested in them, the words are spoken as it were in a state of ecstasy and are true in a particular sense. They are not to be understood in their apparent meaning but require to be interpreted. For when man is annihilated in God (*i. e.*, remains unaffected by the pleasures and pains of this world while his soul is absorbed in the contemplation of the divine glory), and nourished with His light acquires a new life, words such as, "It is not he but God that has appeared within him" are usually metaphorically spoken of him in the language of the learned and wise, but it is not to be supposed that the words are to be understood in their apparent meaning and that such person becomes in fact the Lord of worlds. This is indeed the slippery ground on which many have stumbled and it is under these false impressions that the thousands of saints and elect of God and *avatars* have been deified. The fact is that when spiritual and heavenly words fall into the hands of the masses they cannot penetrate to their reality. Altering them to some extent and corrupting the sense of the original by taking metaphorical language in its apparent meaning they take the shadow for the substance and fall

into error. Thus have the Christian theologians been deceived into ascribing the glory and power of the Almighty God to His holy prophet Jesus Christ, a doctrine on which they now lay undue stress. This is a violation of the Creator's authority. To establish that authority and to impress the world with the grandeur of Unity, an eminent prophet rose in Arabia who was called Muhammad and Ahmad, may the infinite blessings of God be upon him. There are two great divisions of Law. The first and the most important is لا اله الا الله (*lā ilāha ill allāh*), i.e., There is no god but God, in other words the unity of God; and the second consists in sympathising with mankind and wishing for others what one wishes for oneself. Of these two parts Jesus Christ laid stress upon the latter, for such was the requirement of the age in which he appeared. The former which is of much greater consequence, viz., لا اله الا الله the fountain source of the unity and grandeur of the Almighty God, was, in accordance with the pressing demands of the times, emphatically preached by the holy prophet Muhammad, may peace and the blessings of God be upon him. Then follows our own time which marks the culminating point of both these transgressions. On the one hand, excesses upon humanity and the slaughter of innocent human beings have become an essential doctrine of Muslim belief and furnished a handle to savage hands to put thousands of innocent lives to the sword. On the other hand, the violation of the Creator's authority has exceeded all limits and it is now a fundamental doctrine of the Christian faith that the holy God whom men and angels worship is no other than Jesus Christ, so much so that although they believe in three persons in the Godhead yet practically only one is worshipped and to him alone all prayers are addressed, viz., to Jesus Christ. The holders of both sorts of views have been lead so far into the error that it is now hard to distinguish which of them is ahead of the other. As I have been given the name of Messiah by God with reference to the creatures' rights and am an incarnation of Jesus Christ on account of having been sent in his spirit and character and cast in the same mould, so I have received the names of Muhammad and Ahmad, by virtue of my function as a reformer of the transgression of the Creator's authority. To spread the unity of God, therefore, I have been sent in the spirit and character and cast in the mould of the holy prophet Muhammad, may the peace and blessings of God be upon him. Thus I am at once *Isa Masih* and *Muhammad Mahdi*. Messiah is a title given to Jesus Christ and it means one who is anointed and blessed by God, His vicegerent in earth and a truthful and righteous person. The title of Mahdi was given to the holy prophet Muhammad and it means one who is naturally guided and the heir to all truths, and in whom the attribute *Guide* of the Almighty is fully represented. The grace of God and his mercy have made me the heir to both these titles in this age and manifested them conjointly in my person. This is the true interpretation of my claim to the titles of *Isa Masih* and *Muhammad Mahdi*. The way in which this manifestation has taken place is known in Islamic terminology under the name of ; , ; *baráz* (i. e., the spiritual appearance of one in the person of another, the two bearing a striking resemblance to each

other in their qualities and characters and being as like one another as two peas). I am therefore a *barúz* of Jesus as well as of Muhammad, peace be with them, and my person is spiritually a combination of the persons of these two eminent prophets.

As Messiah my duty is to prohibit the Muslims from savage attacks and bloodshed, in accordance with the traditions which clearly lay down that when Messiah shall appear in the world he shall put an end to religious wars. The fulfilment of this prophecy is gradually being brought about by the adherence of the Muslims to my views. Thirty thousand persons or upwards who reside in different parts of India, have a staunch belief in my doctrines. Every one who enters into my *bai'at* and believes in me as the Promised Messiah, must necessarily believe in the prohibition of *Jehad*, for the appearance of Messiah marks the termination of religious wars. Moreover, my teachings lay special stress upon true and unfeigned loyalty to the Government and no one can follow me without acting upon my advice. In fact a flag of peace has been hoisted with the foundation of my mission, and a hundred thousand Moulvies would have in vain tried to establish a like system with a similar success in diffusing a spirit of *anti-ghazi-ism* throughout India. I am fully confident that if it please God this blessed and peaceful sect which is rooting up the views of *Jehad* and *ghazi-ism* shall, within a few years, be counted by *lacs*, and the followers of the doctrine of *Jehad* shall also doff their old garments to put on new ones.

My function as Mahdi consists in re-establishing the Unity of God with heavenly signs. It was with miraculous signs alone that our Prophet, may peace and the blessings of God be upon him, impressed the idolatrous population of Arabia with the grandeur, the omnipotence and the glory of God. Like my master I have also been helped with the Holy Spirit. The Lord that appeared to the prophets of old, appeared to Moses from Sinai, rose up from Seir to Jesus Christ and shone forth from Mount Paran upon Muhammad, may peace and the blessings of God be upon him, the same powerful Lord has appeared to me in all His glory. He spoke to me and said :—" I am the highest, the Lord of the worlds, Whom all the prophets worshipped ; I alone am the Creator and the Lord ; I have no partner ; I am free of birth and death." He revealed to me that the belief of the majority of Christians in the world with regard to Jesus Christ (such for instance as in the doctrines of Trinity, Atonement, &c.) is a serious error and a diversion from the right path. He consoled me directly in His living and life-bestowing words and spoke to me saying : " If difficulties arise in thy way and people say how should they understand that thou art from God and dost not speak of thyself, say to them : ' Heavenly signs support my claim; my prayers are accepted ; future events are made known to me, and the deep and secret things of which none but God has knowledge are revealed to me. I have also been given another sign that if anyone comes forth to vie with me in the acceptance of prayer, and in being informed of that acceptance beforehand or in the uttering of prophecies which

are beyond the scope of man's knowledge, he shall certainly be vanquished, whether he comes from the east or the west. These are the two signs that have been granted to me that by their aid I may draw people to the true God Who is the Lord of our souls and bodies and to Whom every one of us shall one day return. Indeed the religion that has no divine power in it, is a mere child's play. The holy Prophets of God have without exception fixed but one criterion of a true religion, viz., that it should possess divine power.

It should also be borne in mind that the two names *Isá Masih* and *Muhammad Mahdi* which God has given me are found in revelations published in the *Baráhin-i-Ahmadiyyah* twenty years since. The object of these two names is, as I have already indicated, that I should deliver the message of the Lord referred to above to the two nations, viz., Muslims and Christians. Had there been in the people any search after truth or any fear of the day of Judgment, they had a most fitting opportunity of obtaining satisfaction. Let them understand clearly that the true religion is that which possesses divine power and reveals the holy face of Almighty God by extraordinary heavenly signs. I bear testimony as an eye-witness that such is the Religion of Unity, the faith of Islam, which does not give to the created the attributes of the Creator. The Christian religion had also a divine origin but to our great regret its adherents do not now follow its original doctrines. Similarly we are sorry for the Muslims of our day who have totally neglected that part of the law which inculcated sympathy and kind-heartedness towards their fellow beings. Notwithstanding their claim to a belief in the Unity of God they are addicted to disgraceful savage habits. I have frequently tried to eradicate the evil but circumstances come into existence which stand in the way of my efforts and rekindle the fire of savage passions. The hinderance is caused by the writings of the Christian missionaries which have a poisonous effect. The works of Imad-ud-Din, Safdar Ali and Thakar Das, the *Ummahát-ul-Mominín* and the pamphlet circulated by a missionary at Rewari, all teem with scurrilous and contemptuous language used of our holy Prophet, may peace and the blessings of God be upon him. Their contents excite a Muslim reader into irrestrainable passion, unless he is of a specially mild and forbearing temper and endowed with patience in an eminent degree. These books are collections of harsh abuses rather than literary productions and the Muslim public cannot bear the scurrility of their tone. It was in reference to such works that a reverend gentleman wrote in a paper which issued from Lucknow that if the recurrence of the Mutiny of 1857 were possible, it would be caused by the writings of Revd. Imad-ud-Din. We can easily imagine the harshness of the writings and the consequent danger to the peace of the society, from this remark of a missionary gentleman of good position. It was in refutation of these bitter attacks upon Islam that I had sometimes recourse to a little harshness of language with the object of throwing cold water upon the excited passions of the Muslims. This no doubt turned out to be a useful policy and did

valuable service to the Muslim community by soothing its excitement, but the difficulty is that the Christian missionaries have not yet softened their tone. Writings are still published by them which contain offensive attacks quite unbearable by Muslims of irritable and easily excitable tempers. They are fraught with much danger to the public and the Government, for while, on the one hand, they bring a false charge against Islam, viz., that the Quran teaches *Jihad* unconditionally and at all times and bring back forgotten stories to the minds of the ignorant masses, they, on the other, excite them to furious rage by their contumelious writings. They are not aware of the evil they are doing by this double operation. I have repeatedly stated that Islam does not teach *Jihad*. The truth is that in the early days of Islam, its enemies determined not only to impede its progress but to wipe it off from the face of the earth by physical force and this necessitated the taking of the sword by the Muslims in self-defence. The Divine command that the unbelievers should be deprived of their lives unless they accepted Islam, extended only to these enemies. The order of *Jihad* was therefore limited in duration, and Islam is not responsible for mistakes committed by Muslim rulers with selfish motives. Now any one who reminds the Muslims of the doctrine of *Jihad*, and that with no other object than to deceive them as to their faith, kindles the fire of their rage. What a useful step would the missionaries have taken if in accordance with the true historical facts they had stated in their writings that Islam does not teach *Jihad* or conversion by compulsion. For how can the doctrine of *Jihad* be ascribed to a Book which teaches in plain words that there should be no compulsion in religion (لا إكراه فى الدين *la ikráha fi-ddin*). In short, with whatever regret we may look upon the conduct of the Moulvies we are sorry to say that the blame rests as well upon the shoulders of the missionaries for having taken steps opposed equally to truth and to the interests of the Government.

Such were the circumstances and such the anxiety which induced me twice to submit to His Excellency the Viceroy a petition requesting His Excellency to put a stop to the vulgar style of controversy in which each party was at liberty to bitterly attack or harshly criticise the hostile faiths, but so far as I know the Government has not been pleased to take any action on those petitions. I, therefore, beg leave to lay my proposal a third time before His Excellency with the request that the Government be kind enough to adopt this plan at least temporarily for five years and during that period prohibit the adherents of different sects from hostile attacks upon other creeds or their tenets. This aggressive measure has so widened the breach between various nations that all amicable intercourse among them is now at an end. For it often happens that the objections of a party, being founded on the ignorance of the doctrines of a hostile faith, are not only untrue but also hurtful and often give rise to disturbances. Such is the objection of *Jihad* against the Muslims. It fans the embers of excitement and becomes a source of troubles. If therefore our wise Government, should enact a temporary law for five

years, whereby the members of the various religious sects of British India, including the Christian missionaries, should be prohibited from offensive attacks, and called upon to improve their amicable relations in friendly meetings and which should at the same time secure to them full religious liberty by allowing them to set forth the merits and excellences of their own faiths, I am sure that the venomous plant of hostility and animosity which is gaining strength almost unobservedly shall soon be uprooted. This admirable measure is expected to yield highly beneficial results and to produce a salutary effect on the Frontier tribes. Peace will reign in earth, for it is the will of God on heaven that contests and wars should now come to an end and that peace and harmony should govern men. If a religion has any truth in it, it should prove that to the public and not find fault with others. I know that the acceptance or enforcement of the proposal which I submit, does not rest with the ordinary officials of the Government, and therefore I humbly beg leave to call to it the attention of His Excellency, and considering the pressing needs of the time and trusting to His Excellency's deep concern for the welfare of the country, I hope that His Excellency will give this proposal the consideration it deserves.

If this proposal does not meet with the approval of the Government I humbly request His Excellency to submit to the test the various religions now prevalent in India in order to arrive at a conclusion as to which of them possesses divine power. The leaders of all the sects, Muslims, Aryas, Sikhs, Sanatan Dharmis, Brahmus, Christians and Jews should be called upon to show if the faiths they profess have any divine power whether they prove it by means of a prophecy or any other heavenly sign. The religion which is proved to have an extraordinary and heavenly power in it, should then be regarded as the true religion and should accordingly be honored. As I have received the Holy Spirit from heaven for this purpose, so I, as a representative of my sect, offer myself, first of all, as a champion of Islam ready to prove its excellence and divine power against other religions. At the same time I pray God for the welfare of this Government under whose shelter we can make such requests for the manifestation of the Glory of the Living God.

APPENDIX.

List of the works, containing prohibition of *Jehád* and supporting the Government, by the same author.

No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
1	<i>Baráhin-i-Ahmadíya</i> , Part III.	ب and ا الف	1882	Prohibition against <i>Jehád</i> ; the benefits conferred by the British Government.
2	<i>Baráhin-i-Ahmadíya</i> , Part IV.	ب, ا الف, د and ج	1884	Urging sympathy for mankind in general and loyalty to the British Government.
3	<i>Izála-i-Auhám</i> , Part I.	131—133	1891	The tyranny of the Sikhs; the numerous advantages of the British rule; the services rendered to this Government by the author's family.
4	<i>Izála-i-Auhám</i> , Part II.	509, 723—726, 825—835, 849, 853, and 854.	1891	Calling upon the Muslims to pray for the success of the English; the impudence of the Muslims who oppose the Government; <i>Jehád</i> against such a Government strictly forbidden.
5	Appendix to <i>Shahádat-ul-Qurán</i> .	ع to ج	1893	The services of the author's family; illegality of <i>Jehád</i> against the British Government.

APPENDIX.

List of the works, containing prohibition of Jehád and supporting the Government, by the same author.—continued.

No.	Names of the books, pamphlets, notifications, &c.,	Pages.	Date of publication.	SUBJECT.
6	<i>Áina-i-Kamálát-i-Islám.</i>	18—20, 511—528	1893	The British Government is a great blessing of God for the Muslim community.
7	<i>Hamámat-ul-Bushrá.</i>	39—42	1894	The benefits conferred on the people of this country by the British Government
8	<i>Núr-ul-Haq, Part I.</i>	23—54	1894	The blessings of the reign of Her Majesty the Empress of India.
9	<i>Núr-ul-Haq, Part II.</i>	49—50	1894	Arguments showing that no <i>Ghází</i> Mahdi will appear, and that <i>Jehád</i> against this Government is unlawful.
10	<i>Sirr-ul-khiláfa ...</i>	71—74	1894	Refutation of the common belief in the appearance of a <i>Ghází</i> Mahdi; <i>Jehád</i> against this government is a sin.
11	<i>Itmám-ul-Hujjah</i>	26—27	1894	<i>Jehád</i> against the British Government is declared to be unlawful.

APPENDIX.

List of the works, containing prohibition of Jehád and supporting the Government by the same author.—continued.

No.	Names of the books, pamphlets, notifications, &c.,	Pages.	Date of publication.	SUBJECT.
12	My Attitude towards the British Government.	Whole	1894	An account of the blessings of the British Government; <i>Jehád</i> against it is unlawful; refutation of an objection of "The Civil and Military Gazette."
13	Notification ...	Whole	27-2-'95	An advice to the author's followers to be loyal and faithful subjects of the British Government.
14	<i>Mi'yár-ul-Mazáhib</i> , an appendix to <i>Núr-ul-Qurán</i> .	Whole	1895	The British Government is a blessing of God; its numerous advantages.
15	Notification ...	Whole	1895	Ditto, ditto.
16	<i>Al-a'mál-o b i n - niyyát</i> .	Whole	1895	It is sinful to think of any rebellion against this Government; the Muslims should be loyal and obedient subjects.
17	Appendix to <i>Árya Dharm</i> .	Whole	1895	Prayers for the welfare of the Government; a proposal to bring about union amongst the different religions.

APPENDIX.

List of the works, containing prohibition of Jehdd and supporting the Government, by the same author.—continued.

No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
18	Memorial to H. E. the Viceroy.	Whole	1896	A proposal to bring about peace and harmony amongst the adherents of different sects; methods in which excitement in religious controversies may be avoided.
19	Notification (Juma' holiday).	Whole	1896	Gifts and favors of the British Government; calling upon the Muslims to pray for its welfare.
20	Anjām-i-Ātham...	36, 68, 137, 140 and 159	1896	The author's object can only be attained in peace and tranquility; hence, his prayers and good wishes for the British Government.
21	Notification attached to Kitāb-ul-Bariyat.	7, 9, 12, 13 and 16	1897	The author's services; directions to his followers to hate evil and to be loyal to Government; a request to his adversaries to be mild and polite in their writings.
22	Sirāj-i-Munir ...	23, 24 and 74	1897	The Promised Messiah and Mahdi will not wage wars, but show heavenly signs in his support.

APPENDIX.

List of the works, containing prohibition of Jehád and supporting the Government, by the same author.—continued.

No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
23	Notification. ...	...	24-5-'97	The doctrine of the advent of a <i>Ghází</i> Mahdi or Messiah is false.
24	Proceedings of a meeting held on the occasion of the Jubilee.	Whole	22-6-'97	Thanksgivings for the benefits we enjoy under Her Majesty and prayers for Her Majesty's long life.
25	Notification. ...	Whole	1897	Notice to convene a meeting for offering thanks for the advantages of this Government.
26	<i>Tuhfa-i-Qaisariya</i> ,	Whole	1897	A detailed account of the advantages of this Government.
27	Notification. ...	Whole	25-6-97	The Sultan of Turkey is not our religious Caliph; the British Government is preferable to the Turkish.
28	Notification about the plague. ...	Whole	22-4-98	Notice for a meeting at Qadian in support of the Government measures for the suppression of the plague.
29	Proceedings of a meeting held at Qadian on 2nd May 1898. ...	Whole	4-5-98	Government measures for the suppression of the plague are in accordance with Islamic law and should be supported.

APPENDIX.

List of the works, containing prohibition of Jehád and supporting the Government, by the same author.—continued.

No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
30	<i>Ishtihár.</i> ...	Whole	6-2-98	It is the duty of every true Muslim to support the Government measures.
31	Memorial to H.H. the Lieutenant-Governor of the Punjab. ...	Whole	5-3-98	The services of the author's family and letters from the Government acknowledging the same; refutation of the doctrine of <i>Jehád</i> .
32	Memorial to H.E. the Viceroy.	Whole	22-9-'98	Undue harshness of the opponents of Islám, the Quránic teaching of patience and forbearance on such occasions; three proposals for bringing about peace and harmony amongst the various religious sects.
33	<i>Ishtihár.</i> ...	Whole	29-5-98	Exhorting his followers to be faithful and law-abiding subjects of the British Government.
34	<i>Al-Inzár.</i> ...	57-82	1898	The advantages of this Government; its measures should be supported.

APPENDIX.

List of the works, containing prohibition of *Jehád* and supporting the Government, by the same author.--continued.

No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
35	<i>Zarúrat-ul-Imám.</i>	23,41,48.	1898	It is shown with reference to the Qurán that we should sincerely obey the British Government which is our lawful sovereign.
36	<i>Kashf-ul-Ghita.</i>	Whole	1898	An account of the author and his family; a brief summary of the doctrines and principles of his mission; the double policy of the Moulvies who believe in the advent of <i>Ghází</i> Mahdi and a thorough refutation of this doctrine.
37	<i>Ayyám-us-Sulh.</i>	28,53, 59—61, 91,120-131, and 161.	1-1-'99	The Promised Messiah shall not wage wars; <i>Jehád</i> against the Government strictly prohibited; the blessings of the British rule.
38	<i>Haqíqat-ul-Mahdi</i>	Whole	21-2-'99	Falsification of the doctrine of the appearance of the <i>Ghází</i> Mahdi, the general belief of the Moulvies and ignorant masses in this doctrine is unfounded; <i>Jehád</i> under the present circumstances is unlawful.

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No.	Names of the books, pamphlets, notifications, &c.	Pages.	Date of publication.	SUBJECT.
39	<i>Ishtihár.</i> ...	2	26-2-99	Advantages of the British Government.
40	The Star of the Empress.	Whole	24-8-99	The numerous earthly and heavenly blessings of the reign of Her Majesty.
41	<i>Ishtihár.</i> ...	2	22-10-99	Blessings of the British rule.
42	Ditto. ...	3	17-12-99	Do, do.
43	Proceedings of a meeting held on 2nd February 1900.	Whole	March 1900	It is proved with reference to the Qurán that obedience to this Government is the duty of every true Muslim; <i>Jehád</i> against it is a sin; comparison between the Sikh and the English rule; prayers for the success of British arms in South Africa.
44	<i>Ishtihár.</i> ...	...	28-5-1900	Prohibition against <i>Jehád</i> .
45	Ditto. ...	Whole	7-6-1900	<i>Fatwa</i> prohibiting religious <i>Jehád</i> .

